

1609/5826
*The Subjects DUTY to the
Higher Powers.*

Set forth in a

S E R M O N

Preach'd before the Right Honourable

The LORD MAYOR,

THE

A L D E R M E N,

AND THE

CITIZENS of LONDON,

In the Cathedral Church of

St. P A U L,

On Munday the 30th of January, 1715,

B E I N G

The Day of the Martyrdom
of King CHARLES I.

By R. SKERRELL, M. A. Lecturer of
St. Peter's Cornhill, Rector of Oakley in the
County of Suffolk, and Chaplain to the
Right Honourable the LORD MAYOR.

L O N D O N :

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at the Black Bull in Cornhill, and J. ROBERTS at
the Oxford Arms in Warwick-Lane. 1716.

1609/5826.

PEERS Mayor.

*Martis septimo die Februarii, MDCCXV.
Annoq; Regni Regis GEORGII, Magnæ
Britan', &c. Secundo.*

IT is Order'd that the Thanks of this Court be given to the Reverend Mr. *Skerret*, for his Sermon Preach'd before the Lord Mayor, Aldermen and Citizens of this City, at the Cathedral Church of *St. Paul* on the Thirtieth of *January* last, being the Day of the Martyrdom of King *Charles I* and that he be desir'd to Print the same.



Gibson.



1609/5926
To the Right Honourable
Sir *CHARLES PEERS*, Kt.

Lord Mayor

OF THE
CITY of LONDON,

AND TO

His Right Worshipful BRETHREN

THE

ALDERMEN

Of the same CITY.



*HAVING received
an Order of This Ho-
nourable Court for
Printing the follow-
ing SERMON, I comply'd the*

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more

The Dedication.

more readily with Your Commands to that Purpose; lest I should be thought My Self to transgress that important Duty, to which I have so Earnestly exhorted Others. I know what false Representations Some have Already made of this well-meaning Discourse, and what further Censures 'tis likely to meet with in this Disloyal and Censorious Age. But having Truth and Justice on its Side and Your Approbation; it wants nothing Else to recommend it to the Favour of all Wise and Considering Men, and support it under the malicious Detractions of the Deluded and Unreasonable.

All

The Dedication.

All that will live godly, *the*
Apostle tells Us, must expect to
suffer Persecution; and our Own
Experience will daily prove, that
such as shew Themselves most
heartly for the Interest of King
GEORGE (whom God long
preserve) are sure to be most ex-
posed to the Hatred and Re-
proaches of the Unthinking Part
of the Nation. I shall not there-
fore be surpriz'd or in the least
concern'd at the very Worst
Treatment upon this Occasion.
The Frowns of the Disaffected
are infinitely more pleasing to me,
than their Friendship or Com-
mendation: Neither do I reckon
any

The Dedication.

any Profit, or Enjoyment, or even Life it self Dear unto me ; if by any Means I may contribute to the Safety and Happiness of the Present Government.

Being appointed to preach before You upon this Anniversary Fast and Humiliation, I thought I could not Discharge the Duty incumbent upon me in a more agreeable Way, than by explaining and enforcing a due Submission and Obedience to the Higher Powers ; and thereby endeavouring to persuade the Inhabitants of This City and in Them the Whole Nation, to pay with Interest that Love and Subjection
to

The Dedication.

*to His Present MAJESTY,
which their Forefathers deny'd
to Our late Gracious Sovereign
King CHARLES the First.
If my Abilities had been Equal
to my sincere and honest Zeal in
this Undertaking, the ensuing Dis-
course would then much better
deserve the Honour You have done
it and a general Encouragement.
But however it may be censured
by the Ignorant or the Prejudiced
Reader; I have this Satisfaction
in submitting to Your Honour-
able Authority, that I am There-
by presented with a fresh and bet-
ter Opportunity, to declare my Ab-
horrence of the Present Rebellion
as well as the Guilt and Iniquity
of*

The Dedication.

*of Former Times, and at the same
Time to prove my self with the
Utmost Humility and Respect*

Your LORDSHIP's

And WORSHIPS

Most Obedient and

Most Humble Servant,

R. Skerret.

 ROMANS XIII. *Ver. 1.*

*Let every Soul be subject to the
Higher Powers ; for there is no
Power but of God.*

THE Design of this *Anniversary Solemnity* is to give Us an Opportunity Once every Year, to declare our Abhorrence of that *Detestable Fact* which gave Occasion for it, and to learn due *Submission* and *Obedience* to the Government we live under : The *Rubrick* of our Church having expressly directed, that whether the Minister officiating shall read a *Homily*, or a *Sermon* be preach'd, it shall explain and enforce St. *Paul's* Argument in my Text. The *First Part* of this Design we have Already comply'd with, by joining in the *Publick Prayers* appointed for this *Morning Service* ; and the Other, I hope, will be in some Measure answer'd, if you seriously attend to

B my

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my *following Discourse* upon the Words before Us. Which are part of that *Epistle* writ indeed by the *Apostle* to the Christians at *Rome*, but intended for the perpetual Use and Direction of every *Succeeding Age* ; without Respect to any particular Order, or Exception to any *Degree* or *Quality* of Men whatsoever. For the better Improvement of which to our *Own Benefit and Instruction*, it will be proper for me to treat upon them in this plain and easie Method.

First, I shall consider what We ought to understand by the *Higher Powers*, to which the *Apostle* here requires every Soul to be subject.

Secondly, I shall enquire into the *Nature* of that *Subjection*, which every Soul is obliged to pay to these *Higher Powers*.

Thirdly, I shall lay before you the *Reasons* for which every Soul is obliged to pay such a *Subjection*.

Fourthly, I shall bring these general Considerations home to *Ourselves*, and the particular Occasion of *This Day's Solemnity*.

First

before the LORD MAYOR. 3

First then. By the *Higher Powers* to which the *Apostle* here requires every *Soul* to be subject, we ought to understand the *Sovereign Authority* of every Nation, together with the *Subordinate Magistrates* appointed Thereby. And because *This* in every Nation must necessarily differ, according to the Nature and different Laws of the *Constitution* over which it presides: We must therefore have Recourse to the *Nature* and *Laws* of every Government, in order to be rightly informed what Hands the *Sovereign Authority* thereof is lodged in. For we cannot reasonably believe that *St. Paul* intended by this *Epistle*, to recommend the *Roman Government* for a Pattern to all such Constitutions, as were either Then in *Being*, or should Afterwards be Established. And consequently the Remembrance of what the *Higher Powers* were in *His* Time, will be no manner of Help or Direction to Us in our present *Enquiry*, to whom the *Subjection* of any other Nation is Legally due.

The *Christian Religion* never undertook to model *States* or *Kingdoms*; nor have the *Doctrines* of the *Gospel* set up

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any *absolute* or *fix'd* Standard of Government : But have allow'd every Nation to consult their Own *Benefit* and *Happiness* by such wholesome Laws, as should be thought most necessary and conducive to their *Publick Good*. Accordingly the *Apostle* in my Text requires *every Soul* to be subject to the *Higher Powers* ; but he does not say *Where* these Powers ought to be placed, whether in One or in Many Hands : Wisely leaving every *Community* to continue, if it pleas'd, upon the *same Foot* which it stood before ; and commanding Subjection and Fidelity to the *Powers that are*, without prescribing what Sort of *Powers shall be* in any Government.

From the respective *Constitution* then which Men live under, must they learn where the *Higher Powers* are lodg'd to which they ought to be subject : And if any *Difficulty* should still remain concerning the Point in *Question*, let St. *Peter*, who best understood St. *Paul's* Meaning in this Precept, determine the Case ; when directing the *Profelytes* at *Rome*, and in Them all *Christians* in general, to submit themselves to every Ordinance of Man for the
Lord's

before the LORD MAYOR. 5

Lord's sake ; whether it be to the King as Supreme, or unto Governors as sent by Him (a).

Which leads me to enquire under my

Second general Head, into the *Nature* of that *Subjection* which every Soul is obliged to pay these *Higher Powers*. This may be understood in a great Measure from the *Seventh Verse* of this Chapter ; where the *Apostle*, by way of Inference from what went before, exhorts these *Roman Converts* to render unto *All their Dues* : *Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour*. Plainly intimating thereby, That they ought Willingly to pay their *Governours* those Taxes which should be Lawfully demanded for the *Publick Service* ; the better to enable them to support the Honour and Dignity of the *Crown*, supply the *Necessities* of the *Civil Government*, and protect both It and Themselves from *Foreign Invasions* or *Intestine Wars* : That they ought to look upon these *Higher Powers* as *God's Vicegerents* upon Earth, and Ministers appointed to that Office for
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(a) 1 Pet. 2. 13, 14.

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the Common Good and *Happiness* of the People under them : And in Consequence hereof, to speak and think Respectfully of their *Persons*, and shew the utmost *Candour* in judging of their *Counsels* and *Administration* ; always considering at what a *Distance* all Subjects stand from the *Springs* of Government, and how Easily therefore they may be impos'd upon by the *Slight* and *cunning Craftiness* of Men, who lie in wait to deceive the Ignorant and Unwary with false Representations both of *Persons* and *Things* : That they ought likewise to use great Diligence in their respective Stations, to remove those *groundless Fears*, which should Manifestly tend to make the *Government* uneasie ; and assist according to their Power all such as bear any *Authority* or *Office*, in bringing to condign *Punishment* all those Workers of Iniquity, who should attempt to *turn Religion into Rebellion, or Faith into Faction* : And lastly, that they ought to yield a sincere and ready Obedience to the *just Commands* of their *Superiors* ; in all things endeavouring to procure their *Sovereign* the Hearts and Affections of his People ; and never suffering

before the LORD MAYOR. 7

ing Their Eyes to become *evil* towards their Prince, because His does not appear to be Equally *good* towards All that might think Themselves qualify'd for a Share in his *Favour*, and a Place of *Confidence* in the State. Such is that reasonable *Subjection* to the *Higher Powers*, recommended by St. Paul in the Passage before-mention'd. But because the Nature of the *Subject's* Duty must necessarily vary according to the *Difference* of Authority lodg'd in these *Higher Powers*; and this *Difference* of Authority must be regulated by the *Nature* of that Constitution which Persons live under: The *Standing Laws* therefore of Each Country are the *just* and *adequate* Rule of Mens *Fidelity* and *Subjection*. For that Submission and Obedience which *One Form* of Government may Lawfully require, the Subjects of *Another* may with good Reason be wholly discharged from.

In the *Roman* Empire, where the Will of the Prince was receiv'd as the *proper Measure* of Subjection, the *Primitive* Christians doubtless thought themselves obliged to be subject and obedient *without Reserve*. But where the *Legislative* and the
Executive

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Executive Power are not exercis'd both by the same Person, as they were in the Days of the *Apostle* when this *Epistle* was written; but Men are govern'd by the known Customs and Laws of a *limited Establishment*: they stand oblig'd to be subject and obedient in such *Cases* and *Measure* Only, as these *Laws* and *Customs*, or their *Governors* pursuant to These, shall require them. The *Arbitrary Will* of the Sovereign in such a *Happy Establishment* is no more than a *dead Letter*, either for making a *New Law*, repealing an *Old One*, or directing a *Doubtful Passage* of any Statute to bind the Subject; or exercise any Other Publick Acts of *Authority* contrary to the Establishment.

What tho' the *Higher Powers* to which *St. Paul* here directs every Soul to be subject, were had *Magistrates* and wicked Men, and acted in all Cases with a *Lawless* and *Arbitrary* Sway: Ought this Consideration to enforce Obedience and Submission to the like *Arbitrary* Commands of other Governors, in an *Aristocracy*, or a *Common-Wealth*, or any other particular Constitution: or influence Those who live under
Any

before the LORD MAYOR. 9

Any one of these *Regulated Governments*, to compliment their *Sovereign* with their *Civil Rights* and *Liberties*, on purpose to conform more exactly to this *Precept* in the *Text*? This would derive a *lasting Reflection* upon *St. Paul's Faithfulness and Truth*, to believe that he intended to bring Mankind into a State of *Vassalage*, when he himself so well understood the *Inestimable Privilege* of being *Freeborn*. And as a judicious Author of our *Own Church* very justly *Observes* (b), “ It
“ would be a sort of *Blasphemy* against
“ the *Christian Religion*, to say the Sub-
“ jects of other *States and Kingdoms* were
“ *Free* by the *Laws of their Country*; but
“ by their *Conversion to Christianity* be-
“ came immediately *Slaves* to the *Will*
“ and *Pleasure* of their several *Princes*, in
“ the *same Degree* that the *People of Rome*
“ were *Slaves to Nero*.

All Governments, we are told, are built upon *One and the Same Authority*, and differ only in the particular *Forms and Administration* of this Authority. If the Sub-
C jects

(b) In his *Vindication* of the 13th to the *Romans*, from the abusive Senses put upon it, *Pag. 10.*

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jects therefore of any *Limited Constitution* will consent to change This into an *Absolute Government*, and thereby suffer their *Hands* to be ty'd at the *Will* and *Pleasure* of the Prince: This Precept in the Text will doubtless bind their *Consciences* as strictly, as their *Hands* are ty'd by the *Will* and *Pleasure* of the Prince, and declare that Whosoever shall resist the *Powers* thus constituted, be their *Commands* never so *Unreasonable*, shall receive to himself *Damnation* as the just Reward of his *Disobedience*. But it would be a *Fallacious* Way of arguing, to charge this Precept sent to the Subjects of *Rome* with all those *Miseries*, which Men in *Other Parts* of the World have suffered, under the *Arbitrary* Proceedings of Princes misled by *Evil Counsellors* contrary to the Establishment, by resolving all these Sufferings into the Nature of that *Subjection* here enjoin'd to the *Higher Powers*; when 'tis sufficiently plain to every *Unprejudiced* and *Considering* Person, that *St. Paul* cannot be thought to require from any *People* or *Nation* More Subjection and Obedience to these *Higher Powers*, than what the *Laws*
and

before the LORD MAYOR. II

and *Constitution* of every Government may justly call for. From *These* therefore we must learn the *true Nature* of the *Subject's Duty*, as well as the *just Measure* of the *Governor's Power*. I proceed now to lay before you, under my

Third general Head, the *Reasons* for which every Soul is obliged to pay *such a Subjection* to the *Higher Powers*. Which I shall endeavour to do, by putting you in mind Whence their *Authority* is derived; what considerable *Benefits* Government brings and secures to *Society*, and how great the *Danger* is of refusing to pay *Subjection* where 'tis Legally due.

First then, By putting you in mind Whence the *Higher Powers* derive their *Authority*; which the *Apostle* tells us in the latter Clause of my *Text* is from Above. For there is no *Power*, says he, but of *God*. By which Passage no doubt he intended to instruct Men, that Government of every Kind by its *Original Institution* is the *Ordinance of God*; and that 'tis his *Divine Will* that Some should bear *Rule* in the World, and Others live in *Subjection*. Man was form'd by Nature for

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a *Sociable Life*, and made capable of doing and receiving much Good in his *Generation*, by entering into *Society* with the rest of his Fellow-Creatures, under such particular *Rules* and *Institutions* as should be thought most conducive to their *Common Happiness*. But had there been no just *Authority* and *Distinction* establish'd in the *World*; no *Superiors* to preserve and execute these *Rules* and *Institutions*: *Society* would soon have become a *Snare* instead of a *Common Happiness*. Because no Man's *Property* would have been Safe, or his *Life* Secure, where every one had the *Liberty* of doing what seemed *Right* in his *Own Eyes*, without Hopes of Reward or Fear of Punishment. God therefore, who is the *Fountain* of Order and the *Giver* of all *Earthly Blessings* to Men; to the Intent they might eat the *Fruit* of their *Labours* every one under his *Own Vine* and *Fig-tree*, hath wisely taken Care to place Men in different *Stations* and *Capacities*, as he saw best and most expedient for the general Good of the *Community*. Which seems to be the true Sense of *Solomon's Words*,
By

before the LORD MAYOR. 13

By me Kings reign and Princes decree
Justice (c).

Not that the *Supreme Magistrate* in every Country is, or ought to be Always of *Divine Appointment*. He was not so even in *Judea* it self; and much less in Other Places, where the *Governing Powers* have been, and still continue *Different* one from another. All that *St. Paul* can be reasonably thought to affirm in this Matter is, that the *Government* or *Authority* which the *Higher Powers* of any Nation exercise was appointed by *GOD*, to prevent all manner of Violence, Confusion, and every other *Evil Work* amongst Men: But under *Whose Care* and *Administration* this Government shall be *Successively* carry'd on, he hath left Entirely to the Choice and Determination of *Humane Wisdom*. In this Sense *St. Peter* acknowledges all Governors to be sent by *God*, at the same time that he Expressly styles These the *Ordinance of Man*; and instead of *contradicting*, adds considerably to the Force of *St. Paul's* Argument, by requiring

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ing All Men to *subject* themselves to the Powers in being for the Lord's Sake (d). But,

Secondly, Another Reason enforcing all due Subjection to the *Higher Powers* is, the considerable *Benefits* which Government brings and secures to *Society*: For *Rulers*, says the Apostle (e), are the *Ministers of God to Mankind for Good*. 'Tis to the regular Discharge of the *Authority* with which These are intrusted, that every Nation owes all the Encouragements to *Vertue*, and the Suppression of *Vice*, *Prophaness* and *Immorality*. By This their *Civil Liberties* are protected, their *Possessions* secured, and *Equity* and good Order preserved against the Craft and Violence of *Faitheless Men*; whom nothing can restrain but the Power of the *Sword*, and the steady Execution of Justice upon all *Evil-Doers*. Hence 'tis said of *Rulers* (f) that they *bear not the Sword in vain, but are Revengers to execute Wrath upon Them that do Evil*. Wilt thou therefore, says the Apostle, *not be afraid of the Power*? Do that which is good, lead a quiet and peaceable Life, and thou shalt have Praise of the same; and

(d) 1 Pet. 2. 13, 14. (e) Rom. 13. 4. (f) Verse 3.

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and mayst reasonably expect very *Beneficial* Consequences from the Institution and Exercise of Government. For, as he proceeds to argue, *Rulers are not a Terror to good Works but to the Evil.*

The Power which These derive from God is only That of *doing good*: For no Other can belong unto God; who as the Psalmist argues is *Righteous in all his Ways, and holy in all his Works* (g). And accordingly, we find the Spirit of the Lord declaring by the Mouth of David King of Israel, that *He who ruleth over Men must be just, ruling in the Fear of God* (h). It was under the Notion that God had set King Solomon upon the Throne to do *Judgment and Justice*, that the Queen of Sheba fell into that Extacy of *Admiration* when She beheld the State and Magnificence of his Court. *Happy are thy Men, and happy are these thy Servants which stand continually before thee, to hear thy Wisdom, and behold the Goodness of God to his People Israel, in making Thee King over them to do Judgment and Justice* (i).

And

(g) Psal. 145. 17. (h) 2 Sam 23. 3. (i) 2 Chron. 9. 7, 8.

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And who that considers *Rulers* under this agreeable View of *Persons sent by God, for the Punishment of Evil Doers and the Praise of Them that do Well*; but will easily see what an Excellent and Useful Ordinance They are. For being thus appointed in *God's Stead* as his *Vicegerents* upon Earth, to act in all Respects as *He Himself* would do: If they answer the *End* and *Design* of the Commission they are invested with, they must necessarily become the happy *Instruments* of much Good to *Mankind*; and great *Benefits* will be procured by their *Providence* to the People that live under them. Who ought to accept these Dispensations *Always* and in *All Places* with the utmost Gratitude, and learn thereby to Reverence and Submit to their just *Authority*.

Once more. All Men stand obliged to comply with the Precept in the *Text*, upon the Score of the *Danger* to which they expose themselves, by refusing to pay *Subjection* where 'tis Legally due: For *They who Resist*, says the Apostle, *shall receive to themselves Damnation* (k). The Original Word which we translate by *Damnation*, admits
here,

(k) Rom. 13. 2.

before the LORD MAYOR. 17

here, as well as in other Places of *Scripture* where 'tis used, of a *double* Acceptation ; and signifies not only that *Eternal Misery* which shall be the Portion of the Wicked in *Another Life*, but likewise those *Temporal Punishments* which shall be inflicted upon the Seditious and Disobedient in *This*. The *Latter* Acceptation of the Word doubtless was *First* in the *Apostle's* Thoughts, to prevent the *Christian* Profelytes at *Rome* incurring those *Present Inconveniences* which they might Otherwise suffer, by neglecting to obey the *Governing Powers* ; As appears from the Force and Connexion of *St. Paul's* Argument in this Chapter : *They who Resist*, says he, *shall receive to themselves Damnation* ; *For Rulers are not a Terror to good Works, but to the Evil.*

But at the same time that the *Apostle* says *Judgment* shall attend *Rebellious Subjects* in *This Life* according to their *Crimes* ; we may reasonably suppose him to point to those *Endless Torments*, which God will surely bring upon all such *Evil Doers* in a *Future State*. For *Obedience* to *Governors* in all *Lawful Cases*, is as much a *Christian Duty* and the *Necessary Means of Salvation*, as any particular *Grace* and *Vertue* which

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the Gospel prescribes ; and *Rebellion* may be as justly plac'd among the *Works of the Devil*, as Any of Those which our *Blessed Saviour* was manifested to destroy. Wherefore as St. Paul argues (*), *Men must needs be subject not only for Wrath but for Conscience Sake*. Not merely from a Principle of *Interest*, and upon Wise and Politick Views to preserve themselves from *Punishment* : But in *Gratitude* and *Obedience* to God, who hath instituted Government for such *Excellent Ends* ; and by whose Spirit St. Paul commands *Every Soul to be subject to the Higher Powers*. And thus I am naturally put in mind of hastening to my

Fourth general Head ; that having given an Account of my Text as propounding a *Common Duty*, with the *Reasons* of it : I may bring these Considerations home to *Ourselves*, and the particular Occasion of *This Day's Solemnity*. The *Higher Powers* of *Great Britain* are King, Lords and Commons. With These the *Legislative Authority* of the Nation is lodg'd ; and all the *Acts* and *Statutes* made by These Three Estates of the Realm in *Parliament* assembled, are, and have been Always intrusted with the King as *Supreme* for the Publick Good :

(*) Rom. 13. 5.

before the LORD MAYOR. 19

Good. Whose Person ought, and by Our *Constitution* is requir'd, to be loved, honoured, and esteem'd as *Sacred* and *Inviolable* : and all Obedience and Submission paid to Him in the *Execution* of these Wholesome Laws ; though they should happen to be never so *severe* or *inconvenient* to some private Men.

We have Now seated upon the *Throne* of these Kingdoms his Majesty King *GEORGE*, (and long, very long may He possess it,) in Right of his *Ancestors* as well as by *Act of Parliament* : And with *Him* are intrusted the *Laws* of the Government for the Preservation and Defence of Our common Welfare and Happiness. We ought therefore *Willingly* to contribute to the Supplies, which the *Parliament* shall grant him either for the *Publick Service*, or to support the Dignity of the *Crown* he most Deserv'dly wears ; *Conscientiously* pay him that Tribute of *Fear* and *Honour*, which the *Scripture* requires from all *Christian* Subjects to the Governors they live under ; and *Cheerfully* submit to and assist him upon all proper *Occasions* according to our *Power*.

This comprehensive Duty, to which Men of every Rank and Order stand so *Indispensably* obliged, seems to have been as much
D 2 forgotten

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forgotten in *Our Days*, as it was transgressed in the Year *Forty One* : Nay, I may venture to add a great deal More. Since the Subjects (if we may believe the *History*) of that Time had sufficient Reason to (l) *Complain*, tho' not to *Rebel* : But we can't justly say, that in the *Present Reign* Property hath been invaded, or Liberty broke in upon, or any other *Male-Administration* practised.

In the *Beginning* of that Rebellion, the *Guilt* and *Evil Consequences* whereof we *This Day* lament, the best and most celebrated Advocates for the *Royal Cause* have not scrupled to acknowledge, that the King was misled by *Evil Councillors* into such *Uncommon* and *Arbitrary Measures*, as Naturally tended to *Alienate* the Affections of his People, and make the Nation *uneasie* (m). But will any Wise and *Considering Man* pretend to affirm, that the *Present Ministry* have prevailed upon King *GEORGE*, to do any thing contrary to the Laws and Customs of this *Realm* ; or contribute the least Colour of Provocation to that *Rebellious*

(l) *Hist. of England*, Vol. III. p. 10, 25. *Lord Clarend. Hist. Fol.* Vol. I. p. 22, 53, 54, 55. *E. of Briss. Apol.* p. 41, 44, 48, 78, 96.

(m) *E. of Briss. Apol.* p. 41, 43. *Ld. Falkland's Speech about Ship-Money*, *Rushworth's Coll.* Vol. I. p. 87. *Lord Clarend. Fol. Vol. I.* p. 22, 33, 110, 281. *House of Commons Articles of Impeachment against Lord Keeper Finch*, *Rushw.* Vol. I. p. 138.

before the LORD MAYOR. 21

lious Spirit, which endeavours to subvert Our *Happy Constitution*, and subject the whole Nation to the Tyranny and Revenge of a *Bigotted, Popish Pretender*.

What *faulty Minister* of State hath His Majesty screened from *Punishment* ; or Whom hath the *Government* impeached for Misdemeanors in the *Late Reign*, but in a *Parliamentary Way* ? Hath not King *GEORGE* a Right equal to That of His Royal Predecessor Queen *Anne*, to appoint by whose Counsel and Assistance the *Power* and *Authority* He enjoys shall be administered ? Was the *Prerogative* of the Crown justly pleaded for any Proceedings *Heretofore*, which the *same Prerogative* will not Equally justify at *Present* ? And did Some think it *Reasonable* to reproach, vilify and abuse those *Worthy Patriots and Citizens*, who humbly offered their Reasons to her *Late Majesty* with the Utmost *Submission*, against removing an honest and able Set of *Ministers* in the most *Critical Juncture* : and shall not all *proper and justifiable Methods* be taken to discountenance and punish those *Disaffected Persons* ; who by malicious *Lyes* and *Insinuations* have supported an *Unnatural Enterprize*, to restore such
Disloyal

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Disloyal Subjects to a Trust and Confidence in the *Publick* Administration of Affairs, as stand accused of being Traytors to their *Country* and Enemies to their *Prince*?

As the *Innocent* have an Undoubted Right to *Protection*, so the *Guilty* ought never to go *Unpunished*, in any Government. The *Publick* Safety calls for due Returns of *Severity* upon *Publick* Offenders, and an *Ill-placed* Clemency hath often been attended with *Unhappy Consequences*. What *Disingenuous* and *Undutiful* Behaviour did *K. William* Our great Deliverer meet with from his *Subjects*, in consequence of that merciful and gracious Act of *Indemnity* passed in the *Beginning* of his Reign (n)? And *K. Charles the First's* Endeavours to protect some obnoxious *Statesmen* from Justice, became the Means of increasing the *Uneasinesses* of the People, and made the *Grievances* they complained of still more *Insupportable* (o).

Whether a *proper Course* was taken to cure these *Uneasinesses* and redress these *Grievances*, is not *Easie* to determine at such a *Distance*

(n) A Conspiracy in the same Year 1690. Hist. of Engl. Vol. III. p. 561. Assassinar. Plot, 1691. p. 625.

(o) Hist. of Engl. Vol. III. p. 16, 42. Ld. Clarend. Hist. Fol. Vol. I. p. 53, 55.

stance of Time. Thus much seems Evident from the most Authentick *Memoirs* of that Age, that the *Extraordinary* Methods (p) by which his Majesty was perswaded to raise the *Necessary Supplies*, for defraying the Expences of the Government at *Home* and carrying on the War which He was engaged in *Abroad*, quickly call'd up such a Spirit of *Revenge*, *Discontent* and *Faction*, as could not Afterwards be laid by All the *Endeavours* which his Majesty used. For that Private, Ambitious, Selfish View of Many in *Power*, which looked through his *Sacred Person* to his *Envy'd Inheritance*, so craftily interwove it self with the *Publick Miseries* and *Trouble*; that it Easily gave these *Designing Men* Opportunity to pursue their wicked Views, under Colour of Healing the *Breaches* and Reconciling the *Unhappy Differences* betwixt the *Prince* and the *People*, till this *Popular Craft* had usurped *Power* sufficient to bear down all *Opposition*, and compass the Horrid and Detestable *Murder* of our late Gracious Sovereign King *Charles the First*; contrary to that *Known* and *Establish'd Rule*, which makes *Ministers* answerable for the
Male

(p) Tonnage and Poundage. The Loan. Ship-Money. Hist. of Engl. Vol. 1. p. 26, 27, 39, 78, 98. Lord Clarend. Hist. Bol. Vol. I. p. 53, 55.

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Male Administration of the *State*, and renders the *Prince* in his Own Person Sacred and Inviolable.

By this horrible Action, the *Parliament* which made the *Statute* appointing this *Anniversary* Solemnity, thought “the *Protestant* Religion had received the deepest
“ *Wound* and *Reproach*, and the People of
“ *England* the most insupportable *Shame*,
“ that was possible for the *Enemies* of *God*
“ and the *King* to bring upon them. And therefore very justly directed the *Inhabitants* of the Land to humble themselves before *God* Yearly, and intreat and beg of him with all the Holy *Earnestness* imaginable, That he will not lay the *Guilt* of this *Royal Blood* to their Charge, nor suffer it to be required of Them or their *Posterity*. But if these unrelenting *Regicides*, to whose merciless Rage and Ambition this *Monarch* fell a Sacrifice, deriv'd such a lasting *Reproach* upon the *Protestant* Religion and the Nation in general, when his Own *Sincere*st *Friends* (q) have thought it reasonable to allow, that his *Majesty* was prevail'd upon to do many Things that bore hard upon
Property,

(q) Lord Clarendon, Faulkland, Bristol, &c. Lord Clarend. Hist. Fol. Vol. I. p. 54. Rushw. Collect. Vol. I. Part III. p. 140. E. of Bristol's Apol. p. 43.

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Property, and tended to make the *Liberty* of the Subject precarious: With what *Horror* and *Indignation* then must *Posterity* read or hear of the *Traiterous Proceedings* in the *Present Age*? Which have been raised and carried on by the like *Treasonable Methods* with this *Only Difference*, that the *Generality* of the *People*, (whatever wicked Views *some* (r) *Designing Men* had) in the Year *Forty One*, Earnestly desired and sought, tho' perhaps in an *Undutiful Way* (s), the Redress of *just Grievances* (t); but King *GEORGE*'s Subjects can't name any One *just Grievance* that wants to be Redress'd.

The *Present Rebellion*, like that in Our late *Martyr'd Sovereign's* Days, began with casting *bitter Reflections* upon his Majesty's *Person* and *Conduct*, arraigning the *Justice* of his Administration in the Choice of his *Ministers*, vilifying his *Counsels*, and pretending to Prophecie of his *Future Acts* and *Intentions*; on purpose to make him *Little*, *Odious* and *Contemptible* in the Eyes of the *Nation*, and by These pernicious Means weaken his *Hands* and undermine his *Government*. By such subtle *Insinuations* and

E *lying*

(r) *Hist. of Engl.* 8vo. Vol. II. p. 202.

(s) *Lord Clarend. Hist.* Fol. Vol. I. p. 161, 201.

(t) *Ibid.* p. 53, 54, 55. *Rushw. Collect.* Vol. I. Part III. p. 31.

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lying Words the busie *Actors* in this desperate *Undertaking*, soon spirited great Numbers of *Deluded People* into *Open Rebellion*. Which they have *Artfully* carried on under the Disguise of the *Church being in Danger*, to destroy the *Protestant Religion*; under the specious Pretence of *Liberty*, to subject the Thoughtless Multitude to the Bondage of a *Foreign Yoke*; and under Colour of redressing *Pretended Grievances*, to set up a *Pretender*; whose little Finger, should Providence suffer him to succeed, would be thicker than his Majesty's Loyns.

Such unreasonable Measures were industriously promoted by their *Brethren* in Iniquity, after they had obliged themselves, (as by Other repeated Oaths, so) by the *Solemn League and Covenant* to defend the King's Person and Authority (u). And after the same Manner, and with the like Insincerity, have the *Chief Disturbers* of our Peace and Tranquility in the *Present Age*, solemnly renounc'd the *Pretender's Interest*, and swore to bear true Allegiance to his Majesty King GEORGE. The *Principals* in *This Rebellion*, as well as those implacable perjur'd Wretches whose *Example* they have

(u) Lord Clarend. Hist. Fol. Vol. II. p. 388. Art. 3.

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have copy'd after, set out with a Design to seize upon the King's *Inheritance* together with his *Life*; so maliciously were they set against Him. And that they have not *Actually* accomplish'd what they so maliciously intended, hath been owing to their Want of *Power* not of *Inclination*. The *Principals* I say: For we ought in *Charity* to believe, that Many of Those who preferring their *Own Opinion* to his *Majesty's Wisdom*, vainly thought it *first* Matter of Disgust and Resentment, because he refused to trust the *Administration* with the Persons they favour'd: Yet never intended to redress by Force of *Arms* what they *Privately* dislik'd. But it hath happen'd to Them in this particular Case according to the *Wise man's* Observation (w) in General; *the Beginning of Strife is as when one letteth out Water.*

We are told indeed that the Tragedy of This Day, which stands imputed by our Adversaries to the *Whole Nation*, was acted by a few *Blood-thirsty* Men not a *Tenth Part* (x) of the People of *England*; and These too of a *different Communion* from That established by *Law*. 'Tis therefore no small Addition to the Guilt of Those Enemies to his

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Majesty and the *Present Government*, who are Now endeavouring to involve their Country in *Blood* and *Confusion*; that their Name is *Legion* and their Character *Members of the Church of England*, the very *Best* of Churches. Which hath in no *single Point* distinguish'd Herself with greater *Zeal* and *Constancy*, than in a Dutiful and Ready Submission to the *Higher Powers*. She never indeed taught Obedience to the *Arbitrary Will* and *Pleasure* of the Prince; but She desires all Her *Adversaries* would believe and know *Affuredly*, that a religious Observance of All *Publick Oaths* and *Abjurations*; a due Regard to the Persons and Administration of All in *Authority*; a hearty Zeal against *Popery*, and a sincere Abhorrence of *Rebellion* upon any Pretence whatsoever; whilst the Prince governs according to the *Fundamental Laws* of the *Constitution*; are the great and distinguishing *Doctrines* which She always gloried in: And which She strictly recommends to the *Practice* of all Her Members; not only for *Wrath* but for *Conscience Sake*.

Such is the Character of that *Excellent Church* established amongst us; and this a short Account of the *Rebellious Measures*, which

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which have been contrived, encouraged, and publickly carried on by *Those*, who pretend to be the *Truest* Sons and adhere Most to the *Interest* of this Established Church. How much *Guilt* these *Unworthy* Members of it have involved *Themselves* in, and what *Shame* and *Reproach* they have brought upon this *Nation* by these *Rebellious Measures*, I leave every *Honest Man*, every *True Lover* of his *Country* to judge; When he considers that the *Present Rebellion* was raised against a Prince of known *Wisdom, Integrity* and *Justice*, who lives in the constant, publick Exercise of the *Established Religion*: And besides His having solemnly *Swore* to preserve Our Ecclesiastical *Rights* and Our Civil *Liberties*, hath taken all Opportunities to declare His firm *Purpose*, to make the *Standing Laws* of the Nation the *Rule of His Government*, and the *Safety, Ease and Happiness of His People* the *Principal Care of His Life*. Thus much Only give me Leave to observe to You; that we can't reasonably hope God will hear and answer Our Prayers upon this *Anniversary Humiliation*, so long as that Spirit of *Envy, Faction*, and *Discord* reigns amongst Us, the pernicious *Influences* whereof this
Nation

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Nation hath been more than *Fifty Years* publickly bewailing: Nor must we expect the *Guilt* and *Reproach* of *This Day's* Wickedness will be blotted out, whilst there are such Numbers of vile, unreasonable, and wicked Men *Alive*; who act *Themselves*, and encourage *Others* to proceed upon the like *Detestable* Principles towards His *Present Majesty*, which they have Always charged upon *those Persons* that lived under the Government of K. *Charles* the Martyr.

Men, Brethren, and Fathers, these causeless and Unwarrantable *Practices* are highly Inconsistent with That *Obedience* and *Submission* enjoin'd by the *Apostle* in the Text. We ought not therefore Thus to follow a giddy, deluded *Multitude* to do Evil; but rather learn from their *Ill-Behaviour* how to order our whole *Conversation* aright. To this Purpose let us all study to be *Quiet* and mind our Proper Business in our respective *Callings*; and be cautious how we listen to any Malicious Reports or Insinuations against Those in *Authority*. And in Testimony of our *Inclination* and *Readiness* thus to behave Ourselves: Let us Sincerely endeavour to make his *Present Majesty's* Reign Long, Prosperous and Easie; upon which

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which the Security of the *Established Church* and the *Publick Happiness*, under God, so Entirely depend. As good *Christians*, let us Always shew a Religious Regard to our Oaths and Obligations of every Kind ; and never Swear to the *Government* with a Design to Betray it, and plead the *Imposition* of the Oaths we take *Legally* in Excuse for our *Perjury*. As true Members of the Church of *England*, let us heartily rejoice in the *Safety* and *Happiness* of the Nation, to what Counsels or Assistance soever this *Security* and *Happiness* is owing. Constantly avoiding that *Seditious Practice* so much in Fashion amongst us, of distinguishing between the *Person* and the *Administration* of the Prince ; and whilst we impose upon Men with great Professions of *Duty* and *Respect* to *That*, at the same time load *This* with all the odious *Aspersions* that *Wit* can invent or *Malice* propagate. As honest *Citizens*, *Subjects* and *Englishmen*, let us cheerfully assist the *Government*, in discovering all *Secret Conspiracies* and endeavouring to disappoint all the *Open Attempts* made to subvert it ; and never support the *Pretender's Cause* either by our *Wishes* or any other *Private Means*, whose Success
will

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will Unavoidably be the Ruin of the Protestant Interest, and our present Happy Establishment.

In short, May we all from these Considerations, as *Christian Subjects* and honest *Churchmen*, learn to pay that *Submission* and avoid all *Resistance* to the *Supreme Magistrate* and his *Subordinate Officers*, which the *Laws of Our Constitution* require Us to pay and to avoid: And may They whose proper Office it is to put Others in mind thus to be subject to the *Higher Powers*, never want to be reminded of their Own Indispensable Duty to His Present Majesty. So may we expect to see the *Whole Nation* act constantly under the Influence of *Solomon's Advice*; by *fearing God*, *honouring King GEORGE*, and never in any Case meddling with Those that are given to Change (y).

(y) Prov. 24. 21.

F I N I S

